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Our 32 Page June Edition

Along with many other publications THE BIBLE CHAMPION suffers the many disadvantages incident to the present very unsettled conditions of the markets and trade. We had hoped to increase the number of pages for volume 26 in the face of adverse conditions, for we wished to do our utmost to show our appreciation for the good-will our patrons show toward us. We ask the indulgence of our subscribers in these trying days. We do not believe it will be necessary to miss a single number in this volume, and believe if we print three issues—June, July and August—32 pages each issue, we will again be able to print 44 or 48 pages thereafter. Our friends must have noticed that we added four pages to February, March, April and May issues, and we are in hopes that by the time this volume is complete it will contain the same number of pages volume 25 did—about 500 pages. We will do everything possible to keep the CHAMPION coming on time and return to its usual size first opportunity.

THE PUBLISHER.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 26 JUNE, 1920 No. 6

The Arena

The Book of Ecclesiastes

BY WILLIAM H. BATES, D.D.

THE first verse is: "The words of the Preacher (Heb. Koheleth), the son of David, king in Jerusalem." For "Preacher" the Septuagint has "Ecclesiastes," which gives us our name of the Book. But who is this Koheleth?

AUTHOR OF THE BOOK

Jewish and Christian tradition say Solomon, for he is the only one who was son of David and king in Jerusalem.

Late in the 16th century or early in the 17th, the learned jurist and lay theologian, Hugo Grotius (1583-1645) of Delft, Holland, raised the question of the truthfulness of this tradition, and the arguments which he adduced in disproof of it have led many to accept his view of a later authorship, and in the time of the return from the Babylonian exile.

Modern biblical criticism has, to considerable extent, adopted this view. Very many, however, reject the Grotian theory, for there are plenty of good reasons, they think, for holding the traditional opinion. Whichever view be adopted, the traditional or the modern one, the question of the divine inspiration of the Book need not be affected.

The author, whoever he may be, has written a book of the closing Solomonic period, giving Solomon reflections begotten of a Solomon's experience. It is a literary personification of the Jewish king.

CHARACTER OF THE BOOK

The whole literary character of the book proves that it belongs to the circle of the so-called Solomonic writings on *Wisdom;* and that it rightfully has a place there, and that it is of very great value, will be seen when the genius of it is rightly understood.

The book was long a puzzle. From time immemorial men seemed not to know what to do with it. But we see better now. Perhaps no other book in the Bible, unless it be the Book of Revelation, has suffered so much of violence as this. The ancient Jews doubted somewhat about admitting it among those which might be indiscriminately read by all classes, because of the contradictions and the supposed heretical teachings in it. And very many Christians say they get very little or no satisfaction from reading it, at which statement we need not wonder, for it was never written to satisfy an Israelite, much less a Christian. It is a book of deepest and intensest dissatisfaction.

That remarkable Biblical scholar, Professor Moses Stuart (1780-1852) of Andover, said: "In the earlier part of my professional labors here, I undertook to lecture on Ecclesiastes. But I could not satisfy myself. I therefore soon abandoned the attempt, telling my pupils, as my reason for so doing that I could not lecture on a book which I felt I did not understand." But afterward he came to understand it better and wrote a valuable commentary upon it. Says Dean Stanley: "No book in the Bible is sadder than the Book of Ecclesiastes." And it is a singular fact that in the Hebrew Scripture this book is separated from the

other Solomonic writings and is placed after the Lamentations of Jeremiah! Says James Freeman Clarke: "The Book of Ecclesiastes is a wonderful description of a doubt so deep, a despair so black, that nothing in all literature can be compared to it."

In quite different strain H. Rider Haggard, the noted novelist, speaking of the books which have influenced him and stirred his blood, cries out: "There is one immortal work that moves me still more—a work that utters all the world's yearning, anguish, and disillusionment in one sorrow-laden and bitter cry, and whose stately music thrills like the voice of pines heard in the darkness of a midnight gale, and that is the Book of Ecclesiastes." It is not to be wondered at, that a man capable of writing such books as "She," and "King Solomon's Mines," would have a mental affinity for Ecclesiastes!

THE BOOK DISCRIMINATED

The Solomonic "Wisdom" writings referred to, embrace three books and mark three periods of Solomon's life. The first is "The Canticles," or "Song of Solomon," belonging to his pious, pure, abounding youth, full of the poetry, enthusiasm, charm of love. The second is the Book of Proverbs, belonging to his ripened, wise manhood, filled with the wisdom of earthly knowledge—Socrates, Aristotle, Bacon, Ben Franklin, and John Plowman — all in one. The third is the Book of Ecclesiastes, the product of his old age. And such an old age! May heaven keep you and me from the like.

The story of his life, his favored youth, his accession to the throne of the great David, the unparalleled brilliance and glory of his reign, the marvellous prosperity of his kingdom, his alliances with other powers, his social surroundings with his seven hundred wives and three hundred concubines, his wealth, his wisdom—all this is a familiar story. When the Queen of Sheba saw the splendor of his court, it is written that "there was no more spirit in her" (1 K. 10: 5). Incredible as had been the accounts of his dazzling glory she had heard at her home, when she saw, she exclaimed, "Behold, the half was not told me." But he, becoming perverted religiously, probably by his heathen wives, became corrupt morally and tyrannical politically. He fell. In his rise and fall, he went the round of all the world can afford in the way of power, pleasure, knowledge, to appease human appetite and sate the human heart.

After all this experience, at the close of this misfortunate career, comes the Book of Ecclesiastes. It represents the darkened and gloomy skepticism of Solomon's old age, when he had sunk as low down as he had before risen high—the utter skepticism born of unlimited enjoyment and acquisition when God is forsaken. He set out to make life a merry-go-round and found it a weary-go-round.

THE BOOK ASSESSED

Now, what could you expect of a book written by a man from such a standpoint? His head is all in a whirl. He says now one thing, now another. Sometimes he talks sense, sometimes nonsense: sometimes like a wise man, often like a fool.

Hear his foolishness: "That which befalleth the sons of men befalleth beasts: as the one dieth, so dieth the other; so that a man hath no pre-eminence above a beast . . . All go unto one place" (iii 19, 20). "There is no remembrance of the wise more than of the fool forever" (ii. 16). "A man hath no better thing under the sun, than to eat, and to drink, and to be merry" (viii. 15). "One man among a thousand have I found; but a woman among all those have I not found" (vii. 28); at which last perhaps we need not wonder, considering the sort of women he consorted with!

There are wise sayings too; yet so goes the sad, weary, muddled, dark round, chapter after chapter, though in the progress the murky clouds seem to dissipate and the fogs lift, until in the last chapter he comes out into the light, arriving at a conclusion of true wisdom: "Fear God, and keep His commandments; for this is the whole duty of man" (xii. 13). Well had it been for him if this conclusion had been at the other end of his life, and he had spent his days accordingly.

THE ORDER OF THE BOOK

Many of the older commentators declare that there is no evidence of any well arranged or systematic train of thought in the book, but regard it as an unmethodical collection of individual thoughts, views, expressions, that have simply a loose connection by their relation to the experience which the book portrays.

This was the view of Luther. Indeed a comparatively late author of "Studies and Criticisms of the Book of Koheleth" (Gurlitt, 1865), says that the book is "anything but a systematically arranged writing, to bring whose contents into the form of a logical scheme, would be a fruitless undertaking." Yet it seems to me that a deeper study would afford results which would show that such an undertaking is not altogether fruitless.

While there have been many schemes devised to show the order of thought in the book, the following may perhaps be as satisfactory as any.

TITLE—CHAPTER 1:1.

"The Words of Koheleth, the Son of David, King in Jerusalem."

I. *Introduction.* The theme stated: "Vanity of Vanities, all is Vanity," and illustrated. Chap. I. 2-11.

II. *Testimony of Solomonic Experience.* Chap. I. 12—II. 26. 1. With Philosophy, i. 13-18; 2. With the pleasures of wit and wisdom, ii. 1-3; 3. With architecture, ii. 4; 4. With horticulture, ii. 4-6; 5. With domestic service, ii. 7; 6. With cattle-breeding, ii. 7; 7. With treasure-hunting, ii. 8; 8. With music, ii. 8. 9. In unlimited acquisition, ii. 9, 10; 10. Reflections upon the same, ending with the conclusion that all this is "vanity and vexation of Spirit." ii. 11-26.

III. *Testimony of Solomonic Observations.* Chaps. III—VIII 15:1. Upon the deeds and destiny of men under time conditions, iii. 2. Social and economic conditions, iv. 3. Religion, v. 1-7. 4. Wealth and labor, v 8—vi. 2. 5. Heredity and heritage, vi. 3-12. 6. Reputation, vii. 1. 7. Affliction, vii. 2-6. 8. Temper, vii. 7-9. 9. Cash and common sense, vii. 10-14. 10. Futility of moral distinctions, vii. 15-29. 11. Office-holdings, viii. 1-5. 12. Life and death, viii. 6-15. ?

IV. *Testimony of Solomonic Observations with Providence taken into Consideration.* Chap. VIII. 16—XII 7. 1. With respect to human deeds, viii. 16—ix. 12. 2. Governmental and political relations, ix. 13—x. 20. 3. Work and rewards, xi. 1-10. 4. Life's possibilities, xii. 1-7.

V. Conclusion. Chap. XII. 8-14. 1. The Theme re-stated, xii. 8. 2. Sane judgments sought, xii. 9-12. 3. The Problem of Life at last solved, xii. 13. 14.

While the Book of Ecclesiastes is perhaps the hardest book of the Bible to analyze the foregoing may be taken as at least its general, if not particular, order of thought.

VALUE OF THE BOOK

Inquirers may ask: "If the Book is, as alleged, the output of a head that is in a whirl, some of it true and some of it false, what shall we do with it? and of what value is it to us?"

I think it will appear to be of very great value, as I make plain what to do with it, and how to use it.

I believe the Holy Spirit has caused this book to be written to portray *the typical experience of a man who makes this world his portion.* Here are the confessions of a worldling—the "natural" man—one who is trying to content himself with what is "under the sun"—(that is the viewpoint: the phrase "under the sun" is used twenty-eight times)—and we are shown the skepticism, the varied moods, the contradictory judgments, the soul unrest, the bitter disappointment, of him whose faith and hope and love do not soar above the sun, and fasten upon the righteous and stable throne of God.

Here is a discussion by experience of what the old Greeks used to call *to kalon,* and the Latins *summum bonum,* i. e. the highest good. The problem of the

chief good in life is what every man today is, consciously or unconsciously, wrestling with. Here we have a divinely inspired treatment of that problem from the standpoint of a man of the world. We see that, from the very nature of the case, his head must be in a whirl. He is without a chart or compass to steer by. He is tossed by conflicting winds and waves under beclouded skies: none of the great headlands of eternal verities are recognized. He is optimistic if the weather should be fair, pessimistic when it is foul. Vanity of vanities, all is indeed vain, empty, unsatisfying, fruitless to such an one. True he may come to his senses at last, but it is at last. He may eventually see the sun but it is the setting sun. The Book of Ecclesiastes, thus viewed, seems to me one of the most instructive books of the Bible. With what tremendous power it warns every individual not to be such a man!

It should be said just here that this is a dangerous book to quote from, or rather that there is danger in quoting from it. You may get more, or less, than you bargain for.

As an illustration: How often Eccl. iii. 4, "A time to dance," is quoted as "sanctioning" anything, but is simply recording his observation that all the pur- to the ballroom, then the next verse, "a time to embrace," would equally lead his feet to a house of ill fame. (See Prov. v. 20.) No, no. The author is not here "sanctioning" anything, but is simply recording his observation that all the purposes and works of men, whether good or bad, exist, or are wrought out, under conditions of time.

So in the use of this book, like the Book of Job where the different speakers are discussing Providence and variant views are enounced, you should take it as a whole rather than by separate texts. Simply because a text is in Job or Ecclesiastes is no proof that it tells the truth; for in contradictory statements some must be false. The great lesson of both books is to be found in the *total impression*, and at the end, and not in any separate texts or precepts. The struggle, the doubt, the erroneous sentiment, often, are necessary to this total effect. The very contradictions, half-truths, and untruths, furnish the strongest arguments for the truth ultimately brought out.

This does not affect the idea of the plenary inspiration of these books any more than the quotation of the statements of the Father of Lies addressed to Christ in the temptation in the wilderness affects the inspiration of the Gospels of Matthew and Luke which record the transaction. Many of the dubious statements of Ecclesiastes are inspired and caused to be written, *not because they are true, but because they truthfully state the views and feelings of a man leading the Solomonic life.* The Holy Spirit of truth has used, most wisely, this method of accomplishing an ultimate design of Scripture, viz., that the man of God may be instructed and thoroughly furnished unto all good works (2 Tim. iii. 17). Such value should certainly be most highly esteemed.

The old theologians used to vex themselves, as do many inquisitive minds now, with the question whether Solomon was finally among the saved or the lost. So frequently was the question discussed and so equally balanced did it seem, that in the series of frescoes on the walls of the Campo Santo at Pisa, he is represented in the resurrection as looking ambiguously to the right and to the left, not knowing on which side his lot will be cast.

Not ambiguity but certainty as to a place in "the first resurrection" shall be for him whose life is dominated and molded by the principle finally arrived at in this Book which makes a "whole man"—there is no word in the original for "duty"—the great principle of fearing God, and keeping his commandments. More, one cannot, less he should not, do.

* * *

The BIBLE CHAMPION is worth twice the subscription price; and if it could go into the home of every Protestant throughout this country the church would be quickened, strengthened, heartened—made effective and happy in faith and conduct.—*Rev. A. B. Vaughan.*

Who Wrote the Pentateuch?

BY D. J. SATTERFIELD, D.D.

THE purpose and spirit of the so-called higher critics are in nothing else more distinctly hostile to the integrity and truthfulness of the Bible than in their treatment of the personality and mission of the great prophet and law-giver of Israel. Our object in this paper will be, not to deny and disprove the statements of the critics, but to establish this proposition, Moses was the responsible author of the Pentateuch.

I give you for my first argument the Jew. Whether you regard him as a nation, or as individuals, the testimony all down the line of history is uniform in substance and most emphatic in its expression; Moses was the founder of our nation, and these books are in fact, as in name, the law of Moses. It is said there are about fifteen million Jews in the world to-day, who as a class believe in Abraham, Isaac and Jacob as their national fathers, and in Moses as their nation builder. Two questions are suggested by this fact. (1) What kind of a basis have they for their belief? (2) What kind of men are they who exercise such faith?

(1) These fathers and this founder—were they the real, live historical characters we read about in the Bible or were they fit subjects for the myths and legends of which the critics tell us?

In the Bible story we learn that Abraham grew to manhood in Ur of the Chaldees; and our modern scholars tell us that Ur of the Chaldees was one of the chief cities of the first Chaldean empire, the first great world power of the East. During the most of his life he made his home within the borders of the Hittites, the first great empire builders of Western Asia. He also dwelt for a brief period in Egypt.

When Joseph sat at the right hand of the king, the real ruler of Egypt, that country was just entering on its career of conquest and development which was to make of the Nile Valley, during the next two hundred years, one of the wonders of the world. In this center of learning and of enterprise he planted his father's family, where they lived and grew into a great people. Then Moses came—the man who, in the estimate of the Jews from Moses' day to ours, is easily the foremost man of all the earth—the man to whom our Christian scholars assign a place in the symbolism of our Christian faith only second to that of our divine Christ. Of this man Stephen, possibly at that time the most scholarly of the followers of Jesus, said: "Moses was learned in all the wisdom of the Egyptians, and was mighty in word and in deed." I need not stop to tell you, my readers, what signs of a high order of civilization our scholars are handing out of the ruins of these old empires. What think you? Did you ever read or hear of anybody making up myths and legends about people who had lived, as these men did, one generation after another, in close contact with and partners in the splendid achievements of these nations, who led the way in the effort to "replenish the earth and subdue it," according to man's first commission from his Maker? Could Moses have written the Pentateuch?

(2) What kind of a man is the typical Jew in history; the man who clings so tenaciously to his faith in these founders of the nation? Let us try to answer the question by selecting a few names from their roll of honor. (1) Samuel, chosen of God to be at once prophet and priest and judge of his people, the maker and premier of two kings and the successor of Moses and Joshua as the official scribe and historian of Israel; (2) David, great in Christendom, and by divine appointment most conspicuous in the long line of the promised Messiah; (3) Isaiah, premier of good King Hezekiah, author of some of the finest specimens of forensic eloquence and heroic verse to be found anywhere, and painter of that wonderful word-picture, seven hundred years before the event, the scene on Calvary; (4) Ezra, the scribe, saviour from impending moral ruin of the returned captives, and the reputed collector and editor of the works of Moses and Samuel and Isaiah and others, and head of the Great Synagogue by which the

Old Testament was finished; (5) The greatest Jew of them all, of whom the people said, "Never man spake like this man," and who said of himself, "Before Abraham was, I am"—Jesus of Nazareth, the only begotten Son of God. These all believed in Abraham and Joseph and Moses as the founders of the nation. They and others like them were not only the makers and recorders of Jewish history, but they had kept God's chosen people in close contact with all the great world powers in succession from the days of Moses until the eagles of Rome were planted on the Holy City. It is not the voice of the Jew alone, it is the voice of Christians of all the churches and of Christian civilization of every land, which asserts the fact, "Moses wrote the Pentateuch," and have kept on asserting it from fifteen hundred B. C. to eighteen hundred A. D., when German rationalism undertook the task of undermining the faith of men in the divine authority of the Word of God. In this controversy between the Jew and the German I will let the reader judge on which side are the myths and the legends L T E. All I ask is that you will judge by the Master's rule, "By their fruits ye shall know them."

For our second argument we give you the Book. The critics insist that the Pentateuch does not claim Moses as its author, and Moses does not claim it as his work. In this discussion we are to consider the simple question of fact, Did Moses write the Pentateuch? Two things we shall take for granted: (1) By our first argument we have proved that these five books give us genuine history; (2) The testimony on the subject before us is final, because its author was divinely instructed as to many of its facts and divinely guided in making the record. The reader can easily recall the stories in which God talked with Moses, *e. g.*, the burning bush, the giving of the law, and others. In all these interviews, Moses was alone with God. Who esle would have painted these vivid word-pictures in all their minute details?

In Exodus 20:22, we read, "And the Lord said unto Moses." Then follow a series of statements extending through the twenty-fourth chapter, and how do you suppose we happen to have these statements as a part of our Bible? Listen to what the Book says (Ex. 24: 3, 4): "And Moses came and told the people all the words of the Lord"; and in the seventh verse of the same chapter we read: "And he took the book of the covenant and read in the audience of the people." And again at the close of his forty days on the mount the Lord said unto Moses (34:27, 28): "Write thou these words, and Moses wrote upon the tables the words of the covenant." Turning back a little to the story of the war with Amalek (17:14), we find these words: "And the Lord said unto Moses, Write this for a memorial in a book and rehearse it in the ears of Joshua," clearly implying even in this early stage of the journey that Moses was keeping a record of important events under God's direction. Turning to the Book of Deuteronomy, we find that nearly all of it is given to us professedly in the very words of Moses. The book begins: "These are the words which Moses spake," ending in the fifth verse with the words, "Beyond the Jordan in the land of Moab began Moses to declare the law, saying." And from this point through thirty chapters it gives a continuous series of addresses, in which the great prophet and law-giver stands before the people as the mouthpiece of God, reviewing the history, expounding the law, and predicting what God had given him to foresee of their future destiny. The record is very plain. Moses was the author of the addresses. After this we read (31:9, 10: "And Moses wrote this law and delivered it unto the priests, the sons of Levi, and commanded them, saying, Thou shalt read this law before all Israel in their hearing." By this law he evidently meant the law already given by word of mouth, the Book of Deuteronomy, and again (31:25), "Moses commanded the Levites, saying, Take the book of the law and put it beside the ark of the covenant of the Lord Your God." Mark the change of words: not *this* law, but the book of the laws already referred to so often. Then critics insist that the Pentateuch nowhere claims Moses for its author. It is exceedingly doubtful whether there is another book in all the world of literature covering so long a period of time which contains within itself plainer credentials of the person who wrote it.

Now let us continue to turn over the pages of this old record and see what testimony it will add to strengthen our case. Joshua is our first and best witness, because he was a partner and eye-witness with Moses in his work. God said to him (1:7): "Only be strong to observe and do according to all the law which Moses my servant commanded thee. And again (8:32): "And he wrote there upon the stones a copy of the law of Moses." The writer here coins a phrase, "the law of Moses," which asserts as a fact well known that Moses was the author of the law and at the same time supplies one of the key-words which bind together into one book the whole of the Word of God. David in his charge to Solomon says, "Keep the charge of Jehovah which is written in the *law of Moses.*" It is said of Hezekiah (II Kings 18:6), "He clave to Jehovah, but kept his commandments which the Lord commanded Moses;" and of Josiah (II Kings 23:25), "And like unto him there was no king before him, that turned to the Lord according to all the Law of Moses." Malachi repeats with emphasis the old charge: "Remember ye the law of Moses, my servant," and last of all, Ezra (7:6) is called a ready scribe in the law of Moses. These citations clearly show that the belief in the Mosaic authorship of the book of the law was as firmly fixed in the minds of the inspired writers of the Old Testament in every stage of its history, as was their faith in the book itself as the law of God.

The testimony of the New Testament is no less explicit and positive. The Master practically adopted the whole of the Old Testament as an institution of his own kingdom, when he said: "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfill." Judging by his way of speaking, his mind habitually associated the name of Moses with his thoughts of the law. Thus we find (Mark 12:26): "Have ye not read in the book of Moses?" (Luke 16:31): "If they hear not Moses and the prophets." (John 7:17): "Did not Moses give you the law?" (Mark 10:5): "For the hardness of your heart Moses wrote this commandment," and many others. He accepted the Old Testament as material already prepared, and proceeded to build it into the foundations of his kingdom. The evangelists and the apostles were his builders; and everywhere they went, both in oral utterances and in written documents, they appealed for authority to the Scriptures of the old dispensation. The Pentateuch more than any other division possibly supplied them with texts for their sermons and proofs of their statements; and to them as well as their Master, the common name of the book was *the Law of Moses.* We can find time for only one or two citations here. John says (1:17): "The law was given by Moses, but grace and truth by Jesus Christ." Thus he makes Moses almost a partner of the King in the building of his kingdom and in the Apocalypse, John finds a place in glory for the old Hebrew sage closer still to the King. It is in the picture painted of God and of the Lamb. To apply Semler's rule of accommodation to what the Master says about "the law of Moses," to say as the critics do that Jesus used these words, not because he believed them, but because it was a common form of speech, is, to one who believes in him as the Son of God, nothing less than blasphemous.—*The Presbyterian*

* * *

There is, I know, a stage at which we ought to look firmly into the eyes of the thing which has cast us into gloom, or has made us afraid. There is a stage at which it is sheer folly not to look things in the face—such things as have befallen us or as may very well befall us. But there is, I am quite sure, a point at which we ought to stop thinking of the very thing which is troubling us. Even then, it is not as though we were simply becoming unserious or flippant. I mean something quite different. I mean what the Bible discribes as "casting our burden upon God." An hour comes when the strong and beautiful way to deal with ourselves is—having thought ourselves to a standstill, having worn ourselves weary with the imagination of grief or fear—to lift up our head and to look round about us, to *see if there is not one who needs us.—Christian World.*

The Club

Hygiene for Clergymen; Psycho-Therapeutics

BY PROFESSOR LUTHER T. TOWNSEND, D.D., S.T.D.

THE discovery and application of remedies to prevent and cure diseases and prolong life is covered very well by the term therapeutics, and when associated with the word psychic, the meaning is narrowed to the use of mental agencies in the curing of disease and the prolonging of life. "Auto-suggestion," "auto-determination and "medical psychology" are terms that also have been employed to express the psychic factor in therapeutics. In other and simpler words psycho-therapeutics, is mental medicine.

This subject, of late, as every one knows, is receiving attention that would have been given it much earlier if its real importance had been recognized.

Dr. Cabot, even now, severely takes the medical fraternity to task for disregarding mental influences in the treatment of the ordinary diseases that afflict the human family. This is what he says:

"Medical psychology has been too much neglected in our medical schools and in the practice of clinic institutions. The result has been the revolt of the laity expressed in the popularity of the heretical healing cults. These unscientific and unchristian organizations illustrate an error opposite to that of physicians but no greater in degree. I think our physicians are more to be blamed than are the leaders of these irrational cults, because our physicians, having received scientific training, ought to be more thorough, more unprejudiced, more devoted to the truth and therefore less inclined to shut their eyes to a huge body of facts in mind cure theory. Indeed they often shut their eyes to the existence of the mind as having anything to do with the cause or the cure of disease."

Every physician, and for that matter all intelligent men, and especially clergymen, ought to know that every thought, whether trivial or serious, produces an effect upon the physical organism, either for good, or for ill. The Apostle speaks of "bringing into captivity every thought," (2 Cor. 10:5, compare Prov. 23:7); such a requirement certainly suggests therapeutics of a very high standard. The writer of the book of Ecclesiastes states a therapeutic truth when saying, "Better is a handful with quietness, than both the hands full with travail and vexation of spirit." Eccle. 4:6.

The discovery of the vaso-motor nerves, by Claude Bernard, paved the way for an advance by the medical fraternity in the knowledge of brain action on every organ and every part of the human body. And what is called the "Impelling Energy of Thought" cannot altogether have escaped the notice of any one who has the ability and disposition to observe every day mental phenomena. Who has not seen, for instance, how quickly a fit of anger puts one in the way of frowning the brow, grinding the teeth, or clenching the fists Shame and anger usually dilate the capillary blood vessels of the face and cover it with blushes. Grief or a sudden fright will sometimes change the beating of the heart, and even stop entirely its beating; it will dilate the pupils of the eyes, and sometimes paint the face with a deathly palor, parch the lips, make the hair stand up, and even whiten black hair in a single night. Dr. Lorand tells us that this was the case with one of his own patients. And Marie Antoinette, queen of France, is another case of sudden whitening of the hair, through strong mental emotions. The sight of blood may bring on in some cases a fainting fit; the sight of food may make a hungry man's mouth water and the sight of a cut lemon, or a bite into a sour apple, may instantly change the facial expression into an amusing pucker. Strong emotions sometimes occasion cold sweats, diarrhœa, anæmias, blood poisoning and arrested digestion. Louis XVI, when surrounded by a fierce mob, was asked, "Are you not afraid?" His reply was wise from the psysic point of view; it was this: "Feel of my pulse."

It is now an unquestioned fact that psychic influences frequently produce in the physical body the same effects as do any kind of stimulants or mechanical agencies.

It is reported, in the *Medical Times,* (New York) that during the Russo-Japanese war a party of foreigners gave a dinner in a Japanese city. There was drunkenness at the feast; so that some of the diners had on what is vulgarly termed a "skate." The dinner was ended by an earthquake, the effect of which was to reduce every person present from gaiety to his normal soberness and sobriety.

The question has been asked whether the experiment of confining dipsomaniacs in territories subject to earthquake shocks might be worth trying. During the earthquake at San Francisco a paralytic who had been crippled for fifteen years was entirely cured. It would seem, therefore, that earthquakes have a therapeutic value.

It is related that General Grant was suffering from rheumatism at Appomattox. But when a flag of truce brought him the news that Lee was ready to surrender, his joy was so great that his rheumatism instantly left him.

Strong mental emotions may develop diabetes and may cause the death of a person suffering with that disease.

The best informed and most skillful physicians are, therefore, now giving attention, as never before, to what are called the mental symptoms of the patients under their care. This advance in the science of physico-therapeutics, and its practical recognition, have led to several important and interesting discoveries. For instance, in an examination of six hundred and sixty-two young men who were candidates for admission to Harvard University, it was found that there were more in number who thought they had a serious organic defect but were entirely sound, than there were those who thought they were well, but really had some disease.

And when nervous symptoms are playing a very pronounced part, it is often found that there is not the slightest evidence of disease, though the patient insists that he is absolutely certain that he has an organic trouble of the heart, or of the stomach, or of the bowels, or of the liver, or the kidneys, as the case may be.

It is charged that many physicians justify themselves while persisting "in humoring and soothing the patient by administering remedies known to have no real influence upon the disease and designed chiefly to make the patient feel that something is being done for him."

The bread pill is no myth and though its use approaches, even if it does not cross, the borders of a dishonest trick, yet the trick often does the business as well as would a dose of calomel and with far less after peril to the sick man.

Shall the bread pill therefore continue to be administered and the patient be left in ignorance of the deceit? or would it not be better to give credit where credit is due—that is, to psycho-therapeutics, and thus correctly educate the patient that he may get all the benefit of the pill without the deceit or the use of it?

From a therapeutic point of view, it is considered by some physicians, good policy, to assure a sick man that he is looking splendidly, though the statement is very far from the truth. It is, of course, dishonest to do this, and in the long run, if the falsehood is often repeated, the deceit will be found out and thus prove both unwise and ineffective. And, in general, one may say that skilled duplicity, professional plunder, and medical humbuggery, sooner or later, will lose out as well as be found out. If a physician should tell me that I am all right when he knows that there is much about me that is far from being all right, I should feel, on discovering the falsehood, like dynamiting him if that were a proper way of dealing with a liar.

But, on the other hand, needlessly to alarm a sick man is double-edged cruelty, and may put him on his back, or in his grave.

The effect of mental action on physical conditions is illustrated by the following incident vouched for by Jean Finot: In a dining room where there were about twenty people, the host, in a voice chocked with violent emotion, shouted: "Alas! we are all poisoned; the cook has gone mad and put arsenic in all the sauces!"Thereupon several people were seized with vomiting, others experienced pains like those of arsenic poisoning, and a woman was so far overcome

that she fell on the floor in a dead faint. The truth in the affair was discovered a few moments later; the supposed arsenic was only moldy flour that the drunken cook had mistaken for poison, after having used it.

There is now scarcely any question that very often it is not the medicine that cures the sick man, but faith in the doctor. Quacks, as is well known, succeed in both curing ailments that are imaginary and curing real ailments that people think are imaginary. The methods of the witch doctor and medicine man are largely, if not exclusively, psychic performances. The success of Christian Science healing is thus readily accounted for. And the only, or at least the chief merit to which this popular, but in may respects irrational, unscientific and un-Christian cult is entitled, is the recognition and use of psychic-therapeutics. It is estimated that seven-tenth of all cases of mental healing are of persons whose diseases are purely imaginary. And it is equally true that many persons sick with some sort of nervous malady have gone to the shrine of St. Annie de Beaupre and have left the shrine perfectly well. It is not, however, the shrine, nor the relics there, that bring about the cure, but psycho-therapeutics. The folk-medicine of our grandmothers and maiden aunts, was just as well for the ordinary sickness as the contents of the medicine trunk of the country doctor.

The possibilities are that those who stepped into the pool of Bethesda in the time of Christ, were benefited, not, however, by the disturbances of its waters, but by psycho-therapeutics. At least the New Testament account does not favor the water cure. In the particular case referred to, it was Christ's command which wrought the cure; the waters had nothing to do with it. (John 5:1-9.)

The human body being "a harp of a thousand strings," delicately arranged and readily responding to a touch or even a thought, can, therefore, be played upon to great advantage by any one skilled in this kind of psychic business, especially if the practitioner can exercise a measure of hypnotic influence.

Enough, perhaps more than enough, has now been said, to show that psycho-therapeutics has a place of some importance, to say the least, in averting disease, and in prolonging life. A few practical hints are accordingly now in place. At the outset we may say that an effort by clergymen should be made to hunt out and kill, without delay or mercy, all mental assassins before they have a chance to kill, the clergymen themselves, or the people to whom they minister. One of these most dangerous fiends is, worry. It was a French medical writer who says: "Men do not usually die; they kill themselves." And he might have added: they kill themselves with this venom of worry as frequently, perhaps, as by anything else.

Freedom from care and anxiety in case of those who have found a home in some one of the various eleemosynary institutions is given as a reason for the long life of the inmates, especially if to their freedom from worry there is added the consolations of religion.Dr. Lorand says that "the best way to live to a hundred is to become a peasant, or a pauper, or be received into an English workhouse." The physical machinery runs on in such homes as if it were well and hourly lubricated. Such conditions of mind may make it possible for one who would otherwise die at fifty or sixty, to continue on through the many physical perils incident to human life and reach ninety or even a hundred years. Of course such an indolent life may be of no particular advantage and an early death might be the more desirable. But that is not the point we were making. Rather they are the evils of worry of which we were speaking. And, as almost every one knows, worry sometimes interrupts the digestive agencies, destroys the appetite, induces nasua and malnutrition, while courage, hopefulness, a contented mind, a willing disposition, a joyous nature, would make a new world for many a man. If you, clergymen, are ever near a "Don't Worry Society," join it!

It should also be borne in mind that a mild worry, if long continued, is even more harmful than occasional fits of downright wrath, which, of course, are very injurious. Nor can any one well doubt that in a multitude of cases the "lion's share of life" has been, unfortunately, fritted away with worries that have all the while been needless and groundless. And they are the undefined and often

unreasonable apprehensions that occasion the most pernicious type of worries in cases of many people. Worries as to health, financial troubles, and hopeless love affairs, are not always, but often are a fatal poison. If a young clergyman can put his love affairs, if they are of absorbing interest, into cold storage for a few months, or years, it would prove of great advantage. Each blue day is an invitation to the blue or bad microbe and hastens old age. It is unpardonable for a clergyman to go among his people with a long face and a minor third voice. His mission is to dispense joy among his people, not the blues, if they are doing the best they can.

This is the thirteenth of a series of articles on Hygiene, by Dr. Townsend. The fourteenth will appear in an early issue.

How to Use the Bible

BY THE REV. N. A. BARR.

THE wise man says, "Of making many book there is no end"; so likewise there are many plans, theories and systems of Bible study. In addition to the regulation methods, such as the topical, critical, exegetical, historical, doctrinal, devotional, sectional and book-study, nearly every Bible student has a method peculiarly his own. The physical and mental individualities and idiosyncrasies of people are as varied as are the trees, or even the leaves of the forests. Among the sixteen hundred million or more human beings on earth to-day, together with the unnumbered millions of people of bygone generations, there are not now, and there never have been, two persons who were exactly alike—not two persons who thought, felt or saw precisely alike. Even among the thirty-six writers employed in producing the Holy Bible, although they were divinely inspired to convey to us God's thoughts, there are not two who use the same literary style. Because of this infinite or limitless variety of individual peculiarities among people, it must appear self-evident to all, that no iron clad mechanical cut-and-dried rule, method, plan, or system of Bible study can be formulated, blue-printed, or constructed, that will appeal to all people. The one thing which has always made the Bible stand out altogether unique, or in a class entirely by itself, in the world's literature, is that it is perfectly adapted to and fully meets the desires, wishes, longings and needs of every sincere inquirer and seeker after truth.

Like a workingman's tool, a soldier's weapon, bodily food, or even a boy's penknife, it all depends on what you are going to use it for. If such a tool is used simply to pass the time with, to idly whittle with, to strike or shoot at empty space, or to gratify artificial whims of appetite, without any definite plan, aim and object, it matters not how you use them; so if the Bible is used, as some use it, simply for the purpose of criticising, finding flaws in it, tearing it to pieces, exposing the weakness of others, or as the inspired Apostle Peter puts it, wresting it, "as they do also the other scriptures, unto their own destruction," it matters very little how they use it. To all such both the preached and written word of God is "a savor of death unto death." Better were it for them if there had never been any Bible, or if they had never been born. But, if the purpose is to use the Bible as Moses suggested, as a soul-food (Deut. 8:3); as David directs, as the fixed, unchanging and unchangeable rule of life; as the Psalmist used it, as a safeguard against sin (Ps. 119:11); as Jesus used it, as a gas-shell in His conflict with Satan; as Jeremiah experienced it, as a fire in his bones and as "a hammer that breaketh the rock in pieces" (Jer. 20:9; 23:29); and as Paul exhorts (Eph. 6:17), as an offensive and defensive weapon in our warfare with the world, the flesh and the Devil; or as Philip used it (Ac. 8:28-35), as a soul-winner's text-book; then it is absolutely necessary that one become not only familiar with the Bible, but also that it become his unquestioned rule, guide, treasure-house and source of spiritual supplies all through life. To attain this end it will be necessary for a person to adopt for him or herself some workable, practical, definite and clearly defined plan of Bible study. It need not necessarily be my plan, or exactly the plan followed by any one else, only so that the blessed book becomes his

daily tool chest, constant companion, his never-failing spring of living water, the table spread before him in the presence of his enemies, and the controlling factor in his life.

The writer of these notes has often wondered, asked himself questions and been surprised because of the emphasis, placed upon the different man-made plans and methods of studying and using the Holy Bible, in the printed helps appended in teacher's reference Bibles, at summer Bible conferences, in teacher training courses, and even at ministers' and missionary training schools, and that not more stress was laid on the plans, methods and use of our "more sure word of prophecy" which is presented to us in the Bible itself. It seems to me, that if our top-heavy educated, O-so-wondrously-would-be wise and erudite higher critics, were to adopt that method, instead of that of their own, the scales would disappear from their eyes, the same as they did from the eyes of Saul (Ac. 9:18); they could then to save their lives not find more than one Moses in the Pentateuch, more than one Samuel in the first and second book of Samuel, the haze and mist would vanish before their eyes in reference to Job, the historicity of Jonah would not give them any trouble, and all the other hobgoblins which they have conjured into existence in regard to Holy Writ, would flee away and be no more. Some of the methods of Bible study and its use presented in the book are: 1. The plan commanded by God through Moses, Deut. 6:6-9; 27:1-4. 2. The plan given to Joshua by God, Josh. 1:8; 24:26, 27. 3. David's plan, Ps. 1: 1-3. 4. Christ's method, Jno, 7:17; 5:39. 5. The Berean plan, Ac. 17:11, 12.—*Evangelical.*

Who Wrote the Bible?

IN answer to the question respecting the origin of the Bible, we submit that it was written by one of five different companies of men—good men, bad men, deceived men, men under satanic influence or men under the power of the Holy Spirit. Outside of these five companies there are no others.

DID GOOD MEN WRITE IT?

No, they did not, as it claims to come from God, and if good men had written it and then tried to pass it off as a message from Heaven, they would cease to be good men—they would be deceivers. Good men would not claim to be inspired if they were not inspired; neither could they say, "Thus saith the Lord", or "His word is my tongue", if the Lord had not spoken. Whereas if the Lord had spoken through them, it would cease to be their production Hence good men did not write this book.

COULD BAD MEN WRITE IT?

No, it would be an utter impossibility from every point of view for bad men to produce such a work. Imagine wicked men writing the epistle to the Ephesians or the epistle to the Hebrews! The glorious truths here unfolded are as far above their conception as Heaven is above earth. Besides, bad men would not pronounce their own doom and write a book that would consign them to eternal punishment. The Bible is a book that speaks of matchless grace; but it also speaks of judgement and of the fact that God will by no means clear the guilty; so we could not expect wicked and guilty men to produce it. It has been said that all the wonders of Greek civilization heaped together are less wonderful than the single book of Psalms. Can we imagine bad men writing these immortal odes? No, we must seek an explanation more sane, sound and sensible than this.

DID DECEIVED MEN WRITE IT?

Many wise men today would tell us that they did. That the writers were sincere, simple and honest men, but they were deceived by Jewish superstition. That from a heap of historical and mythical writings they gathered together

these 66 books, and in their ignorance gave to them divine honors. No such persons, they tell us, as Job, Abraham, Isaac or Jacob actually existed; they were simply mythical characters whose names appear only in old Jewish legends. Well, if no such persons as Job and Abraham ever existed, did Jesus Christ ever exist in this world? Oh, yes, they say; the historic Jesus, the man of Nazareth, did once live in this world, and he of course spoke of these characters, but he simply partook of the ignorance and superstition of his day. This is the senseless drivel to be found in the writings of agnostics and unbelievers and moderm "higher critics," but it is not worth a brass farthing.

What about the prophetic utterances of these men, now fulfilled in history? Do deceived men write real prophecy and correct history? I trow not. Deceived men did not give us the prophecies of Daniel and the wonderful typical teaching of the book of Moses; such things could not have entered their brains. Deceived men then did not write the Scriptures, as those who are deceived do not write truth, and the Scriptures are true and, when rightly divided, without contradiction from beginning to end.

Modern agnostics and destructive critics are deceived, as their writings prove, for they mutually contradict each other. It is safer today to believe Moses than Ingersoll; while Job, Abraham and Daniel are more honored names than any ancient or modern skeptics. From beginning to end this book speaks with authority and deepest conviction—neither the style nor language of deceived men.

WAS IT BY SATANIC INFLUENCE?

The fourth company of men on our list is a company under satanic influence. Could such a company write the Bible? Again we have to reply in the negative. This class may at once be dismissed, as the Bible reveals the fall, history, character and doom of Satan, and he would certainly not lead men to write such an exposure. He is spoken of throughout the book as a liar, deceiver, accuser, adversary, tempter, murderer, destroyer, a serpent, prince of darkness, angel of the bottomless pit, a roaring lion, sinner from the beginning, etc. These are only a dozen of his names, but they reveal his character in such a light that we know he would not set men to the business of writing this book. His awful doom, without hope, is in the Scriptures, also the doom of the impenitent. These things he would seek to hide from the eyes of men.

WHAT IS THE HOLY SPIRIT?

We have only one class now remaining who could have written this book, namely, *men energized by the Holy Spirit;* and here we have the correct solution of the subject. Holy men of God wrote and spake as they were moved by the Holy Spirit (2 Pet. 1:19-21). From this viewpoint all is explained with perfect satisfaction. Prophecy was foretold through men because they were divinely inspired by him who saw the end from the beginning. Types were unfolded, because in the divine counsels Jesus Christ at a future day was to be the antitype. Here we have the perfect dovetail of Old Testament into the New, and New Testament into the Old. The seed of the woman (Gen. 3:15) is seen in him and he alone bruised the serpent's head. The Lamb spoken of by Abraham (Gen. 22:8) is introduced to the nation by John the Baptist (Jno. 1:29) as "the Lamb of God which taketh away the sin of the world." Joseph raised from the dungeon (Gen. 41:39, 40) or Mordecai from the sackcloth and ashes (Esther 6:6) are seen again in him raised to God's right hand in glory (Acts 2:36) and made to be a Prince and a Savior (Acts 5:31). Joseph, Moses and Mordecai were all *tested* and brought into suffering *with* the people before they became deliverers; even so was it with our blessed Lord. In this view of the subject there is no speculation or guessing; all is clear and real, while the fit is perfect. Here the believer can breathe freely, and cast behind him the speculations and sophistries of deceived men. God has spoken from Heaven; and he has chosen men as the medium of his thoughts concerning us. We joyfully accept the revelation of his purposes and adore him for his grace. All Scripture is given

by inspiration of God (2 Tim. 3:16), hence the Lord, on the way to Emmaus, expounded to the two disciples: "In *all the Scriptures* the things concerning himself" (Luke 24:27). He especially mentions "the law of Moses, the prophets and the psalms" (verse 44); thus he *endorses the whole of the Old Testament writings.*

Christianity is the religion of a book. Christianity is based upon the impregnable rock of Holy Scripture. The starting point of all doctrinal discussion must be the Bible. Upon the foundation of the divine inspiration of the Bible stands or falls the entire edifice of Christian truth. "If the foundation be destroyed, what can the righteous do?" (Psa. 11:3). Surrender the doctrine of verbal inspiration and you are left like a rudderless ship on a stormy sea—at the mercy of every wind that blows. Deny that the Bible is without any qualification the very Word of God, and you are left without any ultimate standard of measurement and without any supreme authority. Grant that the Bible is a divine revelation and communication of God's own mind and will to men and you have a fixed starting point from which advance can be made into the domain of truth.—*Western Recorder.*

Chaining the Bible

THOSE who have found the Word of God as "a lamp unto their feet," and who walk daily by faith by the light of its radiant holiness, are filled with a sense of burning resentment as they read how the masses of people in the Middle Ages were denied the wonderful privileges of reading that blessed book. And we have, in a sense, less condemnation for the sins of the people of those dark ages when we read that those who were intrusted with the distribution of the Book were guilty of chaining it to desks behind locked doors in darkened cloisters. How could people see without the light?

Yet let us not spend all our sympathy on past generations, lightly assuming that the Bible to-day has no fetters and is doing its blessed work unhindered. For the Bible is almost as completely fettered at the present hour as when it was chained in the quarters of the monks.

But, we may ask, are not Bibles scattered freely by the millions these days? Does not every public library contain its quota? Do not thousands of copies find their way into soldiers' kits, into hotel rooms and into other places without number? This is all true; but to place a Bible in the hands of an individual does very little good if you have previously *locked his brain against it.* The Bible is no longer chained to inaccessible tables, but it is chained to false philosophies.

Formerly a philosophy was the possession of a few. But there is a growing unity in the world,—every day becoming more intense,—and a new theory to-day quickly spreads until it directly or indirectly colors the thinking of every man. It creates a spiritual or intellectual climate. Just as individual icebergs move south on their ocean currents, radiating their intense cold and changing the climate for hundreds of miles, so powerful individual thinkers dominate the sphere of their power.

In all the history of human thinking there has been perhaps no other such powerful influence as that known as the evolutionary theory. It dominates the press, educational institutions and political halls, as well as religious fields. It has mastered the imagination of men. It is the parent of the higher criticism in Biblical study which, since the German disgrace, is more politely termed Modernism.

So dominant is this theory in religious thought that if some research student of a future generation, not knowing about evolution, should try to interpret the utterances of our present-day press he would be at an utter loss to interpret them. Literally, the Bible has been made to conform to an intellectual assumption. It is taken from its rightful place of authority and put in a place of subjection to mental fancy.

In this day of learning when men so implicitly follow the leading of scholars

it is easy to see what a vital effect this theory is having on the thinking of the masses with reference to the Book. When the average citizen hears reputed scholars affirm that the Book is not to be followed until it is expurgated of certain errors not in harmony with science, and not to be read with understanding until the mind is trained in the latest theories of literary interpretation, he immediately begins to look upon the Book with suspicious misgivings.

And this is the first step toward total neglect of that which has already lost its charm and power. For the average layman knows that if it requires a certain prescribed mental attitude, achieved only through years of literary, scientific and philosophic training to prepare him to get anything out of the Bible which will fit modern life, then he may as well give up reading the Bible, for such a goal is for him impossible.

Now, it is this very thing that has locked the minds of thousands of our people against the eternal truths of this blessed Book. It is the devil's modern device to keep the Word from the reach of the common people.

It is absurd to assume, as the Modernists do assume, that God would give the Book of Life to the world in such a form as that only a few especially prepared in the twentieth century could get its meaning. Yet this is what these scholars have taught; and they have done it so loudly and persistently that they deadened the sensibilities of nations to the plain, open, literal statements of God's Word.

Every earnest preacher knows that if he earnestly sets forth the literal statements of the Word to be literally accepted either he is termed an ignorant dogmatist or he finds his words accepted with mental reservations and secretly subject to the vagaries of Modernism.

This is the thing that has produced the scoffers of these latter days in which the Word of God is no longer believed when it sets forth in literal statement the virgin birth, the resurrection of Jesus, the work of the Holy Spirit in regeneration and sanctification, and the certainty of Jesus again appearing in visible body to all men and to live among them.

Which shall *we* believe: the theories of men, or the words of the living God? —*S. S. Times.*

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The BIBLE CHAMPION is a mighty force for righteousness and should be in every home, especially Christian home. I have never failed to recommend it to those with whom I have had any influence. The general make-up of the CHAMPION is unique and the price is rock-bottom.—*Rev. H. L. Ford.*

The Sanctuary

The Divine Adventure

BY DR. IRA S. PATTERSON.

Let us make man in our image after our likeness.—Gen. 1:26.

IN times like these, it is well to hearken back to the beginning, and examine foundations. All world catastrophes are bound up in this decision of the Trinity to "make man," and all fear for the ultimate outcome spells doubt of the Divine wisdom.

There is no bolder sentence in human speech: We have not realized how deeply the Divine character is implicated. To say that all the sign-boards in Italy were painted by Raphael, would be to dishonor, and utterly humiliate the great artist. We would resent the suggestion that Handel is the author of all the noise that passes under the name of music; yet we say "God made man!" Look at man, and repeat the audacity, if you dare. Lying, drunken, selfish man; plotting, scheming, cruel man; prodigal man, wandering in wildernesses, in search of the impossible, skulking in forbidden places with the crouch of a criminal, putting his finger in human blood, and speculating as to its price per gallon! Did God make man? Not merely make him in some rough outline way, but in the Divine image and likeness as another Self, in limited and shadowed Divinity?

2. Two years ago we read and heard much about brutal men in Europe, and the fearful conditions created by them, so revolting and heart-breaking that we could not "abide in peace" while these continued. Our young men and women, and some of the older ones, adventured their lives to change them. Many paid the supreme sacrificial price, consciously or unconsciously imitating Christ in "dying that others might live"—under better conditions.

3. The salvation arising from such a death, is that of those for whom they died. Not their own salvation any more than Christ was saved by His own death. What concerns us most, is whether they shall have died in vain; that freedom purchased by their blood should be lost to the world. They cry to us, "Take up the quarrel with the foe; to you with failing hands we throw the torch; be yours to hold it high; if you break faith with us who die, we will not sleep."

Their sacrifices have certainly been lost in influence upon those who have turned the battle fields of Europe into seed beds of sordid gain; their countrymen's need into opportunities of personal enrichment, and national service into social and political ladders. All these we have had, and still have with us. Deeper still is the guilt of those who have used free institutions to propagate plans of anarchy and destruction of the laws and government that had given them welcome, shelter and protection.

Conditions today cause every serious-minded man the deepest concern. Lawlessness expresses itself, not alone in the "red flag," and what it stands for. Lawlessness is a spirit that revolts against any controlling or curbing force, outside itself. Its voiceless cry interpreted says, "Away with any restraint upon my gratification of self in pleasure, gain, honor, or ease."

Authority has been lost. The sanctities are gone. History is forgotten. The present is made eternity, and what the eye can see, the ear can hear, the feet traverse, and the hand grasp has become the object worth while. The seeking and enjoying these we have called "living our life."

All things seem to be in a state of flux, the foundations of the past are not only "shaken;" they have been overturned and melted in the fires of human selfishness, and, as they flow, are taking strange, startling and hideous shapes. If these become cooled, crystalized and static, the world we will have for the future will largely imagine conditions before "the flood," when God saw that the imagination of the thoughts of men were evil, only evil, and that continually." It was then that God said, "I will destroy man from the face of the earth." The man that God said "I will destroy" was the same that the Deity in council said, "Let us make." But it was this man with the image of God defaced, and likeness to God gone.

4. Dr. Hough in his lectures, "Productive Beliefs," calls our God "the adventurous God," and says that there is a fashion in Him to appeal to the men who have adventured their life in the World War, and he named Him thus, from the very act to which I have just referred—the making of man. He says the wonderful thing about creation is the making of people. There is nothing especially exciting about making a tree. The tree can never defy you. There is nothing especially dramatic about making a stone. The stone is helpless in your hands. But the minute you make a person you have made a possible foe. A person can love back. He can also hate back. And when you have a world full of persons you are in danger of world-wide mutiny. The fact remains that when personality emerges and self-conscious will has come to be, the curtain is ready to rise upon a scene packed with thrills. The God who took all the risks of creation was the most amazing adventurer of whom we can conceive.

A sculptor is in a sense an adventurer. He puts his very soul into the marble. But a father is more of an adventurer, for he is responsible for the existence of a being who may break his heart.

The Great Father, God, ran the risk of infinite heart break for the sake of the hope of infinite loving companionship.

He took risks which are so vast, and so far-reaching that they are simply beyond the range of our thought. In our own small way we have had experiences which are parallel with this. We can find a platform upon which to stand in order to speak to such a God. The things we have been saying have their real connection with that flash of Biblical insight, in which it is said that God created man in His own image. The Divine Adventurer put the heart of adventure into the children of men. And so when they sense the quality of His adventure, it awakens echoes of experiences, and of desires in their own hearts. What life is in a small way to them, it is in an infinitely large, and far-reaching way to Him. Even the boy in the trenches can find a point of contact with a God whose creation of man was the most amazing and daring adventure: a God whose every relation with man has involved the taking of infinite risks.'

THE HEART OF GOD.

1. I ask the question, Does God care? As we see human conditions, suffering, from whatever cause, or of whatever character, are not our hearts stirred? Was it not this that impelled all the sacrifices made by our people so recently? Was it not because He cared that God made man as He did? And was it not because he feared that when man had become a spiritual and actual bolshevist He threatened to cleanse the earth of his polluting presence?

2. No God that "sits amidst an eternal calm," undisturbed by the tearing, torturing surprises of human life, could appeal to us, and certainly that is not the God revealed to us in the Scriptures. Nor the Christ, or the men like him, about whom we read there. Hosea shows us God as a husband "broken hearted" over the ways of a false wife. He pictures the passionate pain of the God to whom Israel has been untrue. When we turn to the New Testament, we see Him with His eyes of longing fixed upon the far country, where His prodigal son, having wasted and perverted all parental provision for his happiness, is in physical and moral destitution, want, and pain. We see the glow of gladness in his eyes, and catch the note of highest joy in his shout, "Bring forth the best robe and put it on him, and put the signet ring on his finger; kill the fatted calf, and rejoice with Me for this, my son, was dead and is alive." As we read the Epistles, we get a view of the spirit of God, as eternally groaning with the weight of human tragedy, and bearing in the Divine life, the burden of constant suffering over human sin and pain. He cares. He cared so much that he could not remain a mere spectator:

"With pitying eyes the Prince of Grace
Beheld our hopeless grief;
He saw, and O, amazing love!
He ran to our relief."

He could not keep out of these tragedies. He could not see suffering, and remain away from the place where men suffer. The adventurous God threw Himself into the midst of the battle where it was hottest, and where it seemed already

lost. He broke His way into human life, filled with an unalterable purpose to rescue our lost humanity. And He paid the supreme sacrificial price. Hear the apostle, "We know that He gave His life for us, and we ought to give our lives for the brethren." Christ says to us:

"Take up the battle with man's foe;
To you with nail-pierced hands I throw,
The torch of truth, the Gospel news;
Be yours to hold it high, to tell it out,
Till in the world there is no doubt
That I have died to save."

It was "World Need" that brought Christ to earth, and succeeding historic periods witness the fact that He still comes, in an especial sense, and with special manifestations of power, to meet human need; but in each instance, except His first advent, He has come in answer to the call of those who serve Him on earth, and realized conditions, that only His presence could change. We have named these periods marked by His presence.

REVIVALS

"O! Lord, I have heard Thy speech, and was afraid: O! Lord, revive Thy work in the midst of the years; in the midst of the years make known, in wrath, remember mercy."

1. This is not the discouraged, disheartened cry of that other prophet, "They have broken down Thine altars, slain Thy prophets, and I only am left to tell it." Rather, it is the lifting of the eyes away from human agencies and forces to "the hills from whence cometh our help, for our help cometh from God, who made the heavens and the earth."

THE "SONS OF GOD"

The apostle pictures creation as standing with outstretched neck, "looking for deliverance from her bondage brought by sin, anxiously waiting for her deliverer to appear." Waiting for the revealing, or appearance, of the "Sons of God."

It was man who effaced the image of God; who brought the original curse upon the world; and it has been the sons and daughters of these who through the ages have strengthened its hold upon creation; and now it is to be men with this "likeness" restored, "God-like, Christ-like men," who are to banish the curse from this world and vindicate the wisdom of God in making man.

To these, are the promises "Ye shall receive power, the Holy Ghost coming upon you and witness to me in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth."

"All power is given unto me in heaven and earth; go ye therefore and make Christians of all nations . . . and, lo, I am with you always, even unto the end of the ages."

Has there been no "revealing of Christ-like men" trying to deliver the "groaning creation" in the war just closed?

Is there to be no increase in these "Sons of God" to meet our present world need, rebuild the waste places, strengthen the weak, comfort and support the bereaved, give Christ to those who sit in desolation and the shadow of death? Yea, verily.

The forces of Christianity have caught a new vision of their obligations and mission.

In our Centenary movement; in the drives of other denominations for funds; in the enlargement of beneficent Christian agencies at home, we are answering the Christ spirit moving within us, to banish the curse of sin from the earth.

But our forces are inadequate; even less than our material resources, and the world's greatest need today is many men and women "like Christ." These "Sons of God" come only through Divine generation; they must be "born from above." They are beyond the power of earthly agencies to produce, and so we are "lifting our eyes to the hills from whence cometh out help," and crying "O! Lord, I have heard Thy speech, and was afraid. O! Lord, revive Thy work."

All that has been done in our Centenary period, has been preliminary. We are "bringing the tithes into the store house," practically repenting of our dishonest dealings with God and one another. We are "lifting up our eyes and looking upon the fields," and "making survey" of our Christ-given task.

We are giving ourselves to service, and "praying the Lord of the harvest to send forth laborers into His harvest," but now our whole heart and mind centers upon the saving of the people, "that they may be born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

It matters not what form it takes, nor what its special manifestations may be —and palsied be the tongue that would inject controversial questions at a time like this.

We are seeking an increase in the forces of Christ's kingdom, the generation by our God of a great multitude of "sons and daughters," and calling upon every Methodist congregation in the world to seek God's reviving power upon them and the people.

To you who doubt the ultimate vindication of the wisdom of God, in the making of man; who believe that His plan for redeeming this world from the curse, through Christ-like men, is doomed to failure, permit me to say that what you see is not all. The world's history is not finished. It is only in process, and when the end shall come, and the capstone shall be brought forth with shouting of grace, grace unto it," may you be privileged to join the multitudes who will sing "All glory and honor to Him that sitteth on the throne, for He hath redeemed us, and made us kings and priests unto God, the Father." And he that sitteth upon the throne shall say, "And there shall be no more curse."—*Florida Christian Advocate.*

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PREACHING BIBLE DOCTRINE

A writer in *The Herald* and *Presbyter* ventures the sound assertion that "the minister who preaches doctrinal sermons discreetly, scripturally, and with needful and proper illustrations, other things being equal, will have a strong and spiritually-minded church." The following is well worth quoting:

Dr. Cuyler, in addressing a body of theological students, spoke of the tendency to set aside this variety of preaching, and adds, "I beg of you not to yield to this unhappy drift, no, not for an hour. Sound doctrinal is the backbone of truly successful preaching. The mightiest discourses that have shaken vast assemblies, and sent sinners trembling to the cross of Christ, have been vitalized by some stupendous doctrine, or revealed teaching of Almighty God. If you are ever dry, never be dry in your doctrinal sermons. Always preach doctrine with intense emotion. Heat your argument red hot. Introduce all the lively and picturesque illustrations you can in your doctrinal discourses, it will make them interesting, and the truth will become pictorial to the mind's eye and to the memory. This was our Savior's method. What a matchless discourse on the doctrine of God's mercy to the sinner is the parable of the Prodigal Son! A good minister is nourished in the words of faith and of good doctrine."—*Christian Intelligencer.*

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True, some people have no appetite or capacity to appreciate the CHAMPION. Bible truths have been so discounted, perverted, diluted, and rejected by some people that their appitites for sound Bible truths seem to have completely vanished. Somehow these doctrines of evolution, social service, German theology, etc., seem to have a wonderful fascination for people who want to be relieved of the restraints of sound doctrine. They seem to relish any kind of "bunk" or conscience ease that is offered through channels of *so-called scholarship.*—*C. S. Kellogg.*

Prayer Meeting Service

June is the month of abounding life, when Nature is like a hearty active child, overflowing with joyous spirit; and the spiritual life in its eternal youth should always be at June

THE ABUNDANT LIFE

JOHN 10:1-21

Life is more than a living, and it is more than living. It is possessing somewhat of the life of God. It may be meagre, or it may be full. That depends upon the individual; for God is always ready to pour out abundant life from His infinite resources. In Jesus Christ life is made possible to every one, better than our brightest dreams, abounding.

Life from Christ springs up within our soul, like an artesian well. It is the Tree of Life, bearing twelve manner of fruits, always ripe. It is of many varieties. Dan Crawford, after twenty-three years in Africa said that New York City was "Mad, sillily mad"; yet in two weeks that City raised Four Million dollars for the Y. M. C. A., November 1913.

This life is symmetrical, of body and mind, of soul and spirit. It is not selfish, but social. Heaven is a city and not a retreat. On earth Jesus was a shepherd rather than a mayor. The physical life has wonderful possibilities in health, in skill, in service. The eternal life may abound in truth and goodwill, thinking God's thoughts after Him. "Come and wander with me into regions yet untrod; and read what is still unread in the manuscript of God." The sciences revel in the manifestations of God in Nature, in Providence. The Arts are expressions of God, through man, fine and practical. The soul luxuriates in ethics, philanthropy reform; and the spirit delights in love, in the immortal nature of man, and in the knowledge of God. Jesus lived the abundant life, the luxuriant life; and by His Spirit He irrigates the dry soil of human nature to become the garden of the Lord. As a shepherd He leads us into green pastures and beside the still waters. The function of the Church is to lead men to this life. Margaret Slattery in Boston: "I pledge my allegiance to my Church, to the true democracy for which it stands, and for the spirit of liberty and justice for which she strives." Life buds here, and blooms at death.

SOUL-AFFINITY

JOHN 7:37-44

In recent years "affinities" have been pleaded as excuses for the worst inhumanities. True affinities are for good; and to these Christ appeals. Thirst indicates a hidden value in life. The "water witch" with her twig finds the concealed springs. In the White Mountains, the "old witch of the mountains" is hard to locate; but as soon as it is seen, it is very plain. A gold or silver coin of date of launching used to be put under the mast. A silver dollar of 1904 was found under the mast of a wrecked Yankee Schooner at Liverpool; and it brought $6,000. In every human life there is something infinitely more precious, even when wrecked, the soul. Perverted thirst, as for alcohol and opium, leads to death; but natural thirst is man's quide to life. An island five miles from Holland was once a grave yard, the abode of wreckers and robbers. King William I told a young lawyer to clean it up. He did He lived there and planted trees. Then the birds found refuge, driven thither by storms; and soon it was a paradise for ornithologists, artists, royalty. Foster good affinities.

Chemical affinities produce beautiful crystals. Vegetable affinities build up lovely flowers. Animal affinities accumulate flesh and fat, bone and feathers. Soul affinities create character. The law may restrain, but it does not transform. A bad man, forced into Heaven, would be cast out by his sinful affinities. A good man, forced into hell, would soon escape by his correct affinities. Tennyson said: "I am a part of all that I have seen," of all that I love. Christ corrects our affinities. David showed true affinities in Psalm 63. "We love Him Who first loved us."

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EVANGELISM

ACTS 8: 26-40.

This tercentenary year from the Landing of the Pilgrims has seen many Churches awake to evangelism, safe and sane. This does not mean a wild, emotional appeal to the emotional, which is so often followed by a fatal relapse; but

it means *Speaking Well of Christ.* The Greek work for preaching is literally to speak well of. That is all that Christ needs among men, to be truthfully introduced, by disciples, as evangels. Philip spoke well of Christ to the Ethiopian. All regular preaching services should exalt Christ; and special meetings are optional. The pew should pray, while the pulpit preaches.

This year offers greater possibilities than any previous year. The Christian Nations spoke well of God when they declared war against injustice and barbarism. To have remained at peace then would have been to deny the God of Justice and Mercy. We spoke well of Him as a God of Justice, as a God of Liberty, as a God of a great world Fedhave spoken well of Christ, the Divine Head of the Church. The Government built Churches in the Panama Canal Zone, all through the trying times. It appointed chaplains, more than before. The Church responded everywhere to the special needs and special opportunities. It appealed to the Pastors of Churches and the world is now accepting Christ as the only hope of society and the nations.

The practical truth for us is, what can we do personally? How can we in our own community do the most to introduce Christ? We must in word and life speak well of Christ, be always His evangel. We should show an interest in the souls of others, as well as in their physical and mental welfare. Invite them to Church, and invite them till they come. Exemplify the spirit of Christ intensively, in honor, in kindness, in the public and private worship of God, in zeal for His glory.

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"FULLGROWN"

EPHESIANS 4:1-16

All desire to be mature, to be fullgrown. The boy wants to be a man. The girl longs to be a woman. No one wants to be an imbecile, or even childish. It is far more to be desired that in character and in spirit we become manly and womanly, matured, fullgrown.

Science to-day tells us how to develop the body. We study physiology. We practise temperance in all things. We eat good food and take exercise. We train our eye and muscles, to secure skill. We advocate "all-round" men and women, lest any be like a "cake not turned." The Church's function is to see that even greater care should be taken with our highest nature, the spiritual, the godlike, the everlasting immortality. For this end Christ came to earth, lived, gave His life, and took it again. "Mother Yoshida of Japan is a wonderful example of a woman fullgrown in character and in service. She was married to a drunkard, spent twelve years in hell, was converted by her son, baptized March 15, 1912, prepared herself for life's work in the Women's Bible Training School in Tokyo. When she died the whole city of Hachiman watched with interest, and a Buddhist Meeting was called off. Seventy neighbors sent gifts; and thousands heard a Gospel sermon, May 1917. She was born in 1865.

We are warned against foolishness and sin, which mar and ruin life. In our West in an alkali desert many lose their lives. A kindly man of wealth bought and placed many sign boards to point the way to safety; and then he gave his life to searching for and saving those that still lost their way. This is the function of the Church and every follower of Christ, Who gave us the Bible, and then came to save the lost.

The full grown, not only worship God in public, but they serve Him day by day in the ordinary things, rendering help to the needy. In the hospitals of France men without o leg would help others that were crippled. In Christ alone we may become fullgrown, enlisting others, and we all together may "go over the top."

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A Month's Mid-Week Evening Meeting Lessons

LESSON, Psalm 90. Topic, Life from God, and for God. Text, Psalm 89:47. Parallel Texts, 1 Cor. 7:29-31, Ecc. 8:12-13, 2 Cor. 6:2, Ecc. 11:6, Heb. 2:1, Prov. 27:1, Ecc. 12:1, Job 22:21, Isa. 55:6, Matt. 25:10-12, Jer. 8:20.

LESSON, Gen. 22:1-4. Topic, "The Lord will provide. Text, Gen. 22:14. Parallel Texts, Gen. 22:8, John 1:29, Ex. 14:21-22, John 14:6, Ex. 16:12-13, John 6:54, Ex. 16:15, John 6:51, Ex. 17:6, Rev. 21:6, Num. 9:15-16, John 8:12.

LESSON, Prov. 3. Topic, Personal responsibility. Text, Micah 6:8. Parallel Texts, Rom. 2:13, James 2:13, Matt. 18:

4, Prov. 4:18, Matt. 9:13, Prov. 15:33, Isa. 26:7, Prov. 14:31, Luke 14:11, Prov. 24:16, Matt. 5:7, Prov. 22:4.

LESSON, Gen. 1:26-2.9. Topic, Within and Without. Text, Luke 13:25. Parallel Texts, Gen. 2:15-16, Gen. 3:17-19, Gen. 7:15-16, Gen. 7:23, Ex. 10:21, Ex. 10:23, 2 Kings 19:32, 34, 35, Dan. 3:22, Dan. 3:27, Matt. 25:10, 11, 12, Rev. 22:14, 15.

LESSON, John 15:15-27. Topic, "Knowing." Text, Matt. 13:11. Parallel Texts, Rom. 1:32, Gal. 2:16, Rom. 6:6, Rom. 13:11, Eph. 6:8, 1 Tim. 1:9, Rom. 6:6, James 1:3, James 3:1, Rom. 5:3, 2 Cor. 1:7, Rom. 13:11, Col. 3:24.

Sidelights

The Bible a Revelation

The Bible is the Book of God, in that it reveals something that man could never find out, namely, how God feels toward the transgressor, and what is His spirit of mercy and love toward the wrongdoer. And never once has the Bible been wrong, in its moral statements. No obedient man ever found that truth, prayer and self-sacrifice brought remorse and anguish,—the Bible was right, they bring peace and happiness. No danger signal ever put up in this book was found by any Esau, David or Solomon, to have been unnecessary. No temptation will ever come to any youth that cannot be found in this wonderful book. The Bible is a lamp to man's feet and a light to his path. And whoever fulfills its laws, finds the paths that lead to peace and prosperity.—*Newell Dwight Hillis, D.D.*

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Stanley and the Bible

Henry M. Stanley started across the continent of Africa with seventy-three books among the luggage carried by his attendants. As he proceeded he had to throw away from time to time these books, until he had none left except the Bible. This greatest of all books he read through carefully and prayerfully three times on the journey, and his soul was so enriched that he felt and found that with this greatest of all books he was rich, though he had no other kind whatever.

The Bible is the only book which has stood the test of fire, persecution, and penalties of every species of cruelty and suffering for the reading of it. It persisted in its immortality and influence, and through it all grew and multiplied like the children of Israel under the persecutions of the Egyptians. Today it stands out the fairest among thousands of millions of books, and the one altogether immortal among them. All this is simply because it is God-breathed, and alone meets the deepest needs and demands of fallen human nature.—*Church Advocate.*

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I would appeal for a study of the Bible on many, many different grounds aside from its ethical and moral teachings, aside from the fact that all serious people, that all men who think deeply, even among non-Christians, have come to agree that the life of the Christ as set forth in the four Gospels represents an infinitely higher and purer morality than is preached in any other book in the world, and aside from that I would add that the Bible should be studied for the sake of the breadth it must give to every man who studies it.—*Theodore Roosevelt.*

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A Much Used Bible

When we turn to the Supreme Court, instead of many Bibles we find but one small volume, now celebrated as the Justices' Bible, used continuously during the one hundred and sixteen years since 1800 for the installation of oaths of all the justices and the pledging of allegiance of all the attorneys who have practiced before that court. No wonder that on an average for about every decade of this period a new or extra outside cover of black leather has been required to keep the red morocco binding of the little Book in such freshness as it still possesses. This Bible is five and a half inches long and three and a half inches wide, and tradition says that it formed one of twenty thousand which Congress imported in the early days of the Republic to relieve the Scriptural dearth of the country. The title-page shows that it was printed at Oxford in 1799. This Bible has always been in the care of the clerk of the Supreme Court.—*Christian Herald.*

A Great Question Answered

How much has the Bible done for mankind? You trace its path across the world from the day of Pentecost to this day. No abuse has deprived us of its blessings. As a river springs up in the heart of a sandy continent, having its father in the skies and its birthplace in distant unknown mountains; as the stream rolls on, enlarging itself, making in that arid waste a verdure wherever it turns its way; creating palm groves and fertile plains where the smoke of the cottage curls up at eventide, and marble cities send the gleam of their splendor into the sky—such has been the course of the Bible on earth. It has made a deeper mark on the world than the rich and beautiful literature of all the heathen.—*T. P.*

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A Tribute to the Bible

This book contains the mind of God, the state of man, the way of salvation, the doom of sinners; its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's chart. Here paradise is restored, heaven opened and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and will be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents.—*Family Altar.*

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I have stood upon the great north coast, lifting itself in imperial grandeur from the foundation pillars of the earth and baring its pulseless bosom to the ragings of the maddened seas, and watched those floods, as from their far-away solitudes they came in long and apparently resistless sweep, and hurled themselves with their prodigious energy against those giant buttressed rocks, and up, up, up their slimy sides they climbed until their strength was well-nigh gone, and then, shaking themselves into hoariness, fell backward into their own watery depths, and the rock never so much as trembles! Even so the surgings of infidel hate in bitter scorn have, for centuries, hurled themselves against the "Impregnable Rock of the Holy Scriptures," only and always to be hurled backward into their own dark and damning depths. But the Old Rock still stands.

Julian the Apostate, Celsus, Porphyry, Voltaire, Gibbon, Hume, Bolingbroke, Collins, Chubb, Rousseau, Diderot, Paine, all men of extraordinary genius, did their utmost to destroy the Bible, but death claimed them and they parted from earth to give an account of themselves to God. But the Book still lives! Thrones have fallen. Dynasties have perished. Empires have disappeared in the strife of nations. Wars and tumults, famine and pestilence, earthquake and storm, hatred and death, have characterized the passing years; but the Book still lives, and always will, for "the Word of the Lord endureth forever!"—*L. W. Munhall, D.D.*

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The study of God's Word is a primary necessity to spiritual power. The Word is a lamp, sword, comfort, food, etc. The Holy Spirit wishes to become potent in us. He designs that we shall *guide the erring,* and He feels around in us for the Word as a *lamp.* And if we are ignorant of God's Word we are futile for such service. He wishes to *cleave a temptation in twain* and feels around for the *sword*—the Word of truth. But if we have not learned the Word we are overcome. He wishes to use us in *comforting the sorrowing,* and lets down the vessel into our memory for the *Word of Consolation.* But, alas! it comes up empty, and there is no power to comfort. *The Spirit has no instrument to work with if we are ignorant of God's Word.*—*C. Woelfkin, D.D.*

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Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in civilization, and to this we must look as our guide in the future—*Ulysses S. Grant.*

I believe with all my soul what we need more than anything else—next to a great outpouring of the Spirit—to insure and hasten the imperatively demanded Evangelistic Revolution of the Churches, is a great revival of true, constructive, devout, *Christian* Bible study. We need to become more fully acquainted with the mind of God through the blessed Word. That is our great need.—*William Phillips Hall.*

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The Light-Giving Word

A noble poem or text of Scripture committed to memory in the quiet of the morning, will run like light and music through all the tangles and toils of the day. One should be always reading a bright book of sufficient interest to make him forget, for a season, his labors and anxieties. There are many ways in which we can help ourselves to ministries as useful as those of angels. If we make our lives needlessly barren, we have no right to ask God to brighten them with beauty. Psalms 119:130.—*Northern Christian Advocate.*

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The Bible's Influence

Did you ever hear a man say: "I was an outcast, a wretched inebriate, a disgrace to my race, and a nuisance to the world, until I began to study mathematics, and learned the multiplication table, but since that time I have been happy as the day is long; I feel like singing all the time, my soul is full of triumph and peace?" Did you ever hear a man ascribe his salvation from intemperance and sin and vice to the multiplication table or the science of mathematics or geology? But thousands will tell you, "I was wretched; I was lost; I broke my poor mother's heart; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of the Bible!" And they will tell you the very words which fastened on their souls. And since that word entered on their hearts hope has dawned upon their vision; joy has inspired their hearts, their mouths have been filled with grateful songs. Now, this Book is working just such miracles, and is doing it every day. To the skeptic we say, "If you have any other book that will do such work as this, bring it along. The work need to be done; if you have the book that will do it, for heaven's sake bring it out. But for the present, while we are waiting for you, as we know this book will do the work, we propose to use it until we can get something better."—*Pittsburgh Christian Advocate.*

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The Incomparable Word

No great nation can survive its own temptations and its own follies that does not indoctrinate its children in the Word of God, so that I know that my feet rest with the feet of my fellow men upon this foundation and upon this foundation only, for the righteousness of men must take its source from these foundations of inspiration. There are problems which will need purity of spirit and integrity of purpose, such as never have been called for before in the history of this country. I should be afraid to go forward, if I did not believe that there lay at the foundation of all our schools and thought the incomparable and unimpeachable Word of God.—*President Woodrow Wilson.*

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The Higher Criticism--A Present Appraisement

Some one who is interested in Biblical questions, has provided for publishing in a neat pamphlet form, the article on "The Higher Criticism—A Present Appraisement," that appeared in the February number of the BIBLE CHAMPION. This is thought to be the most conclusive presentment against the Higher Criticism—utterly demolishing the Documentary Theory of the composition of Genesis and the Pentateuch—that has yet been produced. It ought to be scattered broadcast among the general public, and particularly every student in a theological seminary or other biblical school, for the sake of his future work, should have it. It may be ordered (price ten cents) through the BIBLE CHAMPION publication office, Reading, Pa.

OUR SERIAL

When Elijah became Mayor of New York

By JAY BENSON HAMILTON D.D.

PART III—THE BATTLE OF THE GERMS

Chapter 7—The Universal Religion.

ELIJAH gave a dinner at one of the prominent hotels of Manhattan. The guests were the President of a railroad, the President of a Manufacturing Trust, The President of a Labor Union, A Coal Operator, the Editor of the Journal of the World, and a United States Senator. After the dinner, the guests turned inquiringly to the host to learn the object of the gathering. Each had been invited to dine and discuss the solution of the Capital and Labor Problem from the stand-point of the Universal Religion. The name signed to the invitation was recognized as the reputed owner of Coney Island. This alone prevented it from being thrown into the waste-basket as the production of a crank.

The host began by modestly informing his guests of his plans for Coney Island. He said:

"As the result of discovery and invention I am in possession of a generous income which is very sure to be increased indefinitely. There are scarcely any purposes within the reach of human planning and exaction that are impossible to me from lack of means. This fortune, the largest in the world, is to be disbursed by me as a steward who must give an account to the real owner, for its wise and beneficent use. I desire to secure the adoption by all men of what may be termed 'the Universal Religion.' The creed is simple and contains only one article: 'Thou shalt love the Lord, thy God, with all thine heart and thy neighbor as thyself.'

"The rule of practice is just as simple and brief: 'It has been stated positively by one religious teacher in these words: 'Whatsoever ye would that men should do to you, do ye even so to them.'

"Another religious teacher stated it negatively: 'What you do not like when done to yourself, do not do to others.'

"The latter as if to simplify the thought to its utmost, expressed it by a single character of his language. This 'ideogram' revealed its meaning at the first glance. It was composed of two characters, one meaning, 'as,' the other, 'heart.' The interpretation being, 'as your heart, so my heart.' The nearest word in our language is 'reciprocity.'

"You have been invited to spend an hour to ascertain if we may not discover some way to apply 'reciprocity' to the problem which threatens destruction to all human interests if a solution cannot be found which all men will accept."

"And you believe you have found it in what you are pleased to call 'The Universal Religion.'" said the Senator.

"The problem which vexes and threatens us," Elijah continued, with a smile and a bow, "is the conflict between interests that are wholly secular. It may be settled by the 'Universal Religion' without reference to the 'creed' if all men will be governed by the 'rule.' Whether they accept the reason for the rule or not, if they will but adopt it, the evils will be banished. At the same time, the 'creed' will be seen to be the only common ground of faith and worship. This simplifies the work of world-regeneration. All that is needed is to induce all men to live by the 'rule.'"

"This reduces all religions to a germ," the Editor said with a cynical laugh. "If we can only discover the germ of 'reciprocity' and inject it by force or deception, the race will be made new and earth will be transformed into heaven. Why not?" he ejaculated sarcastically. "All diseases are products of germs, why not religion? The discoverer will be able to create a trust of such unequalled beneficence as to entitle him to the name of Saviour of the race. He can save men whether they will it or not. I accept the theory without explanation. I will

guarantee that the present company can secure within twenty-four hours a capital of One Billion Dollars to exploit 'reciprocity.' Oh King! have you discovered the germ?"

He was so amused at his own question that he began to laugh and soon the company joined him in a hearty peal. Elijah alone was silent. The Editor, wiped his eyes, and apologetically said:

"I beg your pardon; so grave a subject merits more serious consideration; but the idea was so funny that I could not help it. Think of the germ of religion being on sale and every church being turned into a 'reciprocity' drug-store?"

"Why not?"

There was no reply The silence was death-like. Each guest was startled into such profound thought that no word was spoken for a minute or two.

"If I am not mistaken the theory of disease-germs was the chief stock in trade of the funny man of the Journal of the World not long since. The marvels of electricity were ridiculed but yesterday as the vagaries of enthusiasts who tried to tell us of the 'Phonograph', the 'X-Ray,' the 'long-distance telephone,' and the 'Wireless telegraph.' When I was but a lad, the jeer of the school-boy was: A blind man said, "I see a fly on the church-steeple." A deaf man said, "I hear him step." Yet we have heard a fly step on a pane of glass and it sounded like the hoofs of a horse on a wooden bridge."

"As I understand it," said the Railroad President, "You wish me to make the Golden Rule a regulation governing my railroad."

"And my mine," said the Coal Operator.

"And my manufacturies," said the Trust Magnate.

"And the Journal of the World," said the Editor.

"And Labor," said the Labor Leader.

"And the Nation," said the Senator.

Each looked at the other and smiled good-naturedly as all exclaimed in unison, "Impossible! Uptopian!"

"Neither. I am a large stock-owner in mines employing hundreds of thousands; I am President of a company operating many factories with hosts of employees; I can take you to multitudes of manufacturing villages all over the world; I can take you to a Golden Rule city with thousands of inhabitants, with banks, factories, street railways, newspapers, in a few hours' ride; in every instance the 'rule' has been adopted and the ills we dread have been banished. I can take you in a few minutes to 'The White Spot' in Manhattan where the 'rule' has transformed an 'East-side slum' into an Elysian Paradise."

The silence that followed this remark lasted several minutes. Each guest seemed to be mentally applying the "rule" to his own world.

"The weak-point," said the Manufacturer speaking very soberly, "is that all will not adopt the 'rule.' The few who do so, will be at the mercy of the many who refuse. The scheme will become impracticable at the start and break down of its own weight."

"We are here to find a way to make is practicable. I am sure we can," was replied with confident energy.

"What will you do with the man who repudiates the 'rule'?" asked the Labor Leader.

"Deny him its benefits; teach him that obedience is the only price with which they can be purchased."

"Impossible!" said the Editor.

"Napoleon banished that word from the vocabulary of present company," the host said with a meaning smile

The smile was contagious. Each knew that he had accomplished the "impossible" in his own career.

"Proceed Elijah," said the Senator, "we acknowledge you have the advantage."

"The coal-mines are a hot-bed of anarchy and sedition. Strikes are almost

continuous. Labor will soon be organized, thanks to our friend here and his associates," bowing to the Labor Leader, "so that the grievance of one obscure toiler in a remote region may be the signal for a strike by which every coal-mine shall be shut-down and every wheel of every industry will stand still and all transportation and travel will be stopped. Then what? Every remedy human ingenuity can invent or discover has been tried and found wanting. Why not try mine. It cannot fail. It is God's plan."

Noticing the slightly bored look on the face of the Editor, the tone became a little crisp:

"I am something of a mind-reader. I feel confident that I have read the thoughts of our friend, the Editor. He is saying to himself, 'The founder of a new religion can do no less than his predecessors in that line. His new faith should have at least a back-ground of mystery. The new prophet must be a miracle-worker.' He is only prevented from demanding a sign by the fear that my reply would be 'A wicked generation seeketh after a sign, but no sign shall be given them.'"

"You are a mind-reader, that is certain," jauntily replied the Editor. "I confess I would listen to you more readily if you could show the proper credentials of a prophet by working a miracle or two."

"I am a man, and therefore must refuse to pose as a supernatural being to whom all natural laws are subject. If I were disposed to argue the question, I could suggest that every-day incidents of life in the 20th Century are as marvelious as any super-natural act recorded in the Scriptures, save the raising of the dead. Wireless telegraphy and many other modern marvels would be super-natural to men, even of the past century.

"If I felt that this dignified and distinguished company would give me a more patient hearing, I might consent to display a few marvels. I will not insult your intelligence by attempting a miracle, but I am sure that I would mystify even so astute a critic as the Editor. I have travelled over most of the known world. I have mastered the leger-de-main of the professional jugglers; I have bought the secrets of the teachers of the occult sciences of Asia and Africa. I have never found one who professed to me to be aided by any super-human power. All performed their marvels in harmony with and by the power of laws of nature which they had discovered or had learned from their teachers."

"I am sure that we will submit with pleasure to any illustrations that will prove that our host is a disciple of the occult masters." said the Senator gravely. "If he can produce before the company a marvel that we can neither detect nor explain, we will certainly listen more readily to his exposition of his new religious system."

All joined with the Senator and Editor in asking to be given an exhibition of wonder-working, whether super-natural or otherwise.

"I would not attempt to deceive nor mystify such a company of gentlemen as this, I would dismally fail and surely prejudice my cause by being proven a trickster. But in the light of the discoveries of the Nineteenth Century, the most memorable in the history of man, for the discoveries and inventions which have revolutionized not only work but life, I am sure no one dares predict the possibilities of the Twentieth Century. I venture to assert that not one of you would dare deny that acts which we would unhesitatingly characterize as super-natural to-day, will be performed daily in the transaction of ordinary business and travel tomorrow. To verify that statement I am willing to exhibit to you a few Miracles of Magic which are not in any sense to be regarded as Miracles of Religion."

(To Be Continued)

Men argue against "doctrinal preaching." All preaching that is not doctrinal, is out of place in the pulpit. Doctrine means teaching, and all sermons should teach God's truth. Even if the sermon is just an exhortation to sinners, it must be shot through and through with the doctrine of the atonement, of faith and repentance, etc.—*Western Recorder.*

Editorial

The Pope's Blessings and Cursings

This subject can be treated from several points of view—ethically, religiously or historically. The object we have in mind, which will be manifest some time before we are through, will best be reached by grouping certain facts well known to the student of history. There is no need of beginning the review earlier than the 16th Century.

It was in 1588 that the so-called "Invincible Armada" was fitted out by Philip II, the devoted Roman Catholic Sovereign of Spain. The purpose was "to punish and subjugate" Protestant England. The murderous undertaking received the papal approval and blessing. But this was what followed: the 129 vessels (a larger number is mentioned by some writers) that had received the blessing of the Pope were sunk in the English channel by only 80 English vessels, aided, however, by a storm that always has seemed, to the English people, to have been providential.

The Pope conferred the "Golden Rose," with a special blessing upon Bomba (Frederick II). King of Naples, but in fewer than twelve months he was defeated at Sabawa and lost his Venetian dominions.

The Pope sent his blessing by a special convoy to Queen Isabella of Spain; this blessing was shortly followed by the loss of her throne and the lands over which she had been ruler.

As is well known, the Pope has blessed, times almost without number, Spain, Portugal, Central and South America, the Roman Catholic part of Ireland, the Roman Catholic province of Quebec, but these lands are now in all respects much behind every Protestant country that has received the Pope's curses.

August 18, 1895, at the beginning of the Spanish-American war, the Arch Bishop of Damascus, in addressing the Spanish troops at Vittoria about to start for Cuba, announced for their encouragement that the Pope prayed that they might be victorious and had bestowed his blessing upon the Spanish armies. But Spain was miserably defeated, her navies were sunk, her foreign possessions were lost, and the once proud, leading and most Roman Catholic country in Europe, sank into comparative insignificance.

The Pope pronounced his blessing upon Napoleon III, and especially upon Empress Eugenie, at the time the French were about to engage in war with Protestant Germany. But in fewer than twelve months, France was defeated and humiliated, the Emperor fled to Protestant England where he died in exile, the Prince Imperial fell by the hand of the Zulus, and Eugenie was left to mourn the extinction of a once proud dynasty.

The Pope blessed the Duchess of Norfolk, the leading Romanist lady of England, just before her only child was born; but when born the child was an idiot.

The late Empress of Austria was blessed and made recipient of the "Golden Rose" at the hands of Leo X. Not long after she fell from a dagger thrust at the hands of an assassin. This same Pope sent the "Golden Rose" and a special blessing to Mrs. General W. T. Sherman as a mark of approval for her services to the Catholic Church of America. This was considered a signal favor, for the Rose, when women are decorated with it, is usually conferred only upon Queens. But soon after Mrs. Sherman had received the "Golden Rose" she was stricken with a disease that proved fatal.

In the *Primitive Catholic* there was given, November 15, 1898, a list of the Pope's gifts of the "Golden Rose." But the outcome of the gift, as there shown, has been such as to lead one to pray most earnestly to be delivered from any such fatal papal decoration as the "Golden Rose" has proved to be.

The Empress of Brazil was blessed by the Pope; three days after she broke her leg and never again was known to ask for a Papal blessing.

The Princess of Brazil, when near giving birth to a child, requested the interposition of the Pope and his blessing on her child. She received the blessing, but the child was born a deformed cripple.

The Pope blessed the French Minister of War, Boulanger, a devout Catholic, but in less than three weeks he had to flee to Protestant Germany for refuge and became an exile in Guernsey.

"The Order of Christ" was conferred, by the Pope, on Dr. Windthorst, the distinguished papal champion in Germany. But the doctor died before twelve months had passed, though the Pope had wished for him a long life.

Maximilian went to Mexico, in 1864, to establish a Roman Catholic Empire. He and his wife, Carlotta, received the special blessing and prayers of Pope Pius IX before setting out on their mission, but the outcome was this: Maximilian's designs were thwarted and he was brought to trial and shot at Queretaro. His wife, Carlotta, a great favorite of the Pope, went meanwhile to Rome to secure assistance for her husband. After an interview with his Holiness lasting an hour or more she became hopelessly insane, and since 1879 was confined in a retreat in Brussels, until the time of her recent death.

The Pope put aside important business, in 1870, that he might give his blessing to an English steamship, laden with Sisters of Charity, destined for South America. He gave his blessing, but the ship not only did not reach its destination but every soul on board perished.

The so-called "Floating Palace" delayed its starting from Montevideo to Buenos Ayres until it received the assurance of safety by having the Papal blessing. It then raised its anchor, sailed out to sea but went down in two days.

The Papal Nuncio pronounced a blessing and benediction, upon the opening of the Grand Bazaar de Charite, held at Paris, in 1897, but a few minutes later the building was in flames and nearly one hundred and fifty of the Roman Catholic society ladies of Paris were burned to death.

But let us bring our investigations nearer home. December 1863, Pope IX wrote the following letter to Jefferson Davis:

"Illustrious and Honorable President: We have just received, with all suitable welcome, the person sent by you to place in our hands your letter dated the twenty-third of September last.

"We at the same time beseech the God of Mercy and Pity to shed abroad upon you the light of His Grace and attach you to us by a perfect friendship.

"Given at Rome, at St. Peter's, the third day of December, eighteen sixty-three, of our pontificate, the eighteenth.—PIUS IX.

A copy of the original Latin text of this letter is in our possession and the foregoing translation is as accurate as modern classical scholarship can make it. Here was a blesing for Jefferson Davis; but never was there one for President Lincoln who was assassinated by a conspiracy formed by Roman Catholics. Lincoln died a martyr's death and has received a martyr's crown. And no name on the pages of American history shines forth with a brilliancy surpassing that of Abraham Lincoln.

The following words from President Lincoln express his conviction of the Pope's intimate relations with Jefferson Davis and his desire for the success of the Confederacy.

"From the beginning of the war, there has been, not a secret, but a public alliance between the Pope of Rome and Jefferson Davis, and that alliance has followed the common laws of the world's affairs. That is, the greater has led the smaller; the stronger has guided the weaker. The Pope and his Jesuits have advised and directed Jefferson Davis on the land, from the first shot at Fort Sumter, by the rabid Roman Catholic, Beauregard. They were helping him on the sea, by guiding and supporting the other rabid Roman Catholic, the Pirate Semmes."

The *Rambler*, a prominent Roman Catholic paper of England, in its issue of September, 1851, made this announcement: "The South never would have dared to attack the north had they not had the assurance from the Pope that the Church

of Rome would help the South. And the Pope was the only crowned prince in the whole world who recognized the Southern Confederacy.

But as affairs turned out the favor and blessing of the Pope secured no elevation for Jefferson Davis, nor did it bring victory to the army of the Confederates, nor save the Confederacy from its downfall.

The history of the late world war is not yet written, though much has been recorded, much has been suppressed and many things overlooked purposely to gain some advantage. There is a strong suspicion, however, amounting to a conviction in many minds, that agents of the German Empire were in frequent conference with the Vatican both preceding and during the war waged by Germany. There is evidence for the belief that the Pope was far more solicitous for the success of Germany than for that of the Allies. It is almost absolutely certain that Germany promised good will to the Pope and the restoration of the Italian states to the Holy See, if the Pope would throw his influence on the side of Germany. There is also little doubt that benedictions were bestowed upon the Kaiser, by the Pope's Nuncio, though for diplomatic reasons there was no publication of the fact. One thing, however, is certain, that the Pope's blessings never were bestowed upon the armies of the Allies. And yet they were victorious.

But let us cross the Atlantic and come to our own shores. April 17, 1912, the following appeared in the Washington (D. C.) *Herald*: "It is regarded as a curious play of fate that Maj. Butt would have returned safely on some other steamer, but for the fact that he delayed his homecoming to bring certain confidential communications from the Pope to President Taft."

Two days later the following press dispatch appeared in the *Washington Star*: "Rome, Apr. 19. A mission from the Vatican to the president of the United States was ended by death, if, as supposed, Archibald W. Butt, military aid to the President, went to the bottom with the ill-fated Titanic.

"The Vatican has announced that a letter which was presumably lost with Maj. Butt, had been resent to the President."

On the same day, (April 19) the *Washington Post* contained a press dispatch from New York, saying:

"Cardinal Farley was especially grieved over the fate of Major Archibald Butt, who went to Rome to see Pope Pius X, on a special errand from President Taft, which vitally concerned the three Americans, members of the Sacred College."

Those dispatches look like secret dealings, or an alliance on the part of President Taft with the Pope. So much was said about this transaction at the time that the campaign managers of Mr. Taft though best to deny that Major Butt was sent on any special commission to the Pope, but went abroad for his health. The facts, however, put this announcement of the campaign managers in a very bad light. The facts are that Major Butt went direct from Washington to the Vatican; he visited no health resorts while abroad, was in intimate association with the Vatican, did not call on the King of Italy until he had been in Rome three weeks, and then started directly back with messages from the Pope to President Taft. No one is credulous enough to believe that Major Butt, Military Aide of the President, went abroad for his health, and in three weeks or so, was on his way back to America. Here was a campaign falsehood crowded full of inconsistencies. No one can doubt that the Pope showered upon Major Butt Papal blessings. But the Major, with the Papal documents in his possession and the Papal blessings still sounding in his ears went down in the wreck of the Titanic. Neither the Major's corpse, nor the documents, have ever been recovered.

It is also a well known fact that Ex-President Taft was a great favorite with the priesthood of the Roman Catholic church, and for this there was good reason.

In the Philippine Islands he favored that church by every act of his administration while governor there, and also while President of the United States, afterwards. He received the congratulations and blessings of the "holy father" on more

than one occasion. Our ex-President, it is true, still lives, but his star has fallen. He was renominated for the Presidency, in 1912, but was defeated, and with the defeat came the downfall of the Republican Party.

Then Woodrow Wilson was elected, and after four years was re-elected.

After war was declared by the United States against Germany, President Wilson went abroad. He was in high favor everywhere. He was almost adored. Nations fell at his feet. No American in foreign lands was ever so highly honored, not even ex-President Roosevelt. During his stay abroad President Wilson visited a number of the monarchs of Europe and the Associated Press gave details of what was said and done at those visits. But though he was a Protestant Christian by profession, he called upon the head of no Church except that of the Church of Rome. Of this call we have been able to find not a word reported by the Press concerning what happened during that visit except this, that the President received the Papal benediction. That appears to have been regarded as the most important matter, though from our point of view nothing could have been more unfortunate, so far as the President was concerned.

Somehow, not very long after this visit and blessing of the Pope, the star of President Wilson began to decline; no longer was it of the first magnitude; and today the nations of Europe are displacing reverence for him with distrust and dislike. Members of his own party are now deserting him, and he has been smitten with a disease, though still claiming to be able to administer the duties of his office. This also has to be said, that no President in the closing year of his administration ever has been so alienated from the people of this country as has President Wilson, beginning soon after his unfortunate visit to Rome. A Southern Democrat, who at first had been an ardent admirer of Mr. Wilson, said to us, that "if the Republican party should go to an almshouse or to an insane asylum and choose a candidate for the presidency, I would sooner vote for him than for Wilson."

We do not say the Pope's benedictions and blessing has been the cause of this final chapter of the Wilson history, but we do say that the Pope's blessing did nothing in the way of preventing the shadows that are now overcasting the President's pathway. We do not say that the Papal blessings and benedictions have caused all the other misfortunes we have been re-counting that have fallen upon those who had been blessed by the Pope, but we do say that his blessings in no way prevented disasters coming to those who have received his benedictions.

We have not time to recount the beneficial effects that have followed the curses of the several popes, from time to time, when pronouncing them upon men and nations. A few instances may receive mention. The Popes have cursed England most bitterly, but what other country, while standing staunchly for the Protestant faith and against papal aggression has had an equal era of prosperity? Her prosperity may end, however, if concessions to Papal demands become the order of the day; and there seems to be just now a tendency that way.

After the ecclesiastical revolution in Mexico in which all church property was confiscated by the Republic, the Vatican hurled curses and anathemas without limit upon that Republic. But the outcome was this, that Mexico had fifty years of almost uninterrupted prosperity. Within a short time, however, the Pope has been looking with benignity upon that Republic and her troubles are certainly increasing.

The Pope excommunicated King Humbert, of Italy, and cursed him with some of his most terrible curses, because the King took over territory claimed by the Pope, made Rome the capital of his Kingdom, and refused to acknowledge the Pope as a temporal ruler.

It may be of interest, at this point, to take note of what constitutes a Papal curse, by quoting the one pronounced against the King of Italy. We quote from the *Vanguard,* an English publication, which is usually very careful as to its public statements:

"By the authority of the Almighty God, the Father, Son and Holy Ghost; and of the holy canons and of the undefiled Virgin Mary, mother and nurse of our Saviour, and of the celestial virtues, angels, archangels, thrones, dominions, powers, cherubim and seraphim;

and of all the holy patriarchs and prophets, and of the apostles and evangelists, and of the Holy Lamb, who are found worthy to sing the new song; and of the holy martyrs and holy confessors, and of the holy virgins and of the saints, together with all the holy and elect of God we excommunicate and anathematize him, and from the threshold of the holy Church of God Almighty we sequester him, that he may be tormented in eternal excruciating sufferings together with Dathan and Abiram and those who say to the Lord God, 'Depart from us, we desire none of Thy ways!' And as fire is quenched by water, so let the light of him be put out for evermore. May Father, Son and Holy Ghost curse him. May he be damned wherever he may be, whether in the house or in the field, whether in the highway or in the bypaths, whether in the wood or water, and whether in the church. May the Virgin Mary, St Michael, St. John, St. Peter, St. Paul, the choir of the holy virgins, curse them. May he be cursed in living and dying, in eating and drinking, in fasting and thirsting, in slumbering and sleeping, in watching and walking, in standing, or sitting, in lying down or walking, and in blood-letting. May he be cursed in his brain, may he be cursed in all his faculties, may he be cursed inwardly and outwardly, may he be cursed in his hair, may he be cursed in the crown of his head, in his temples, in his forehead and his ears; in his eyebrows, in his cheeks, in his jawbones, in his nostrils, in his foreteeth and his grinders, in his lips, and in his throat, in his shoulders and in his wrists, in his arms, his hands and his fingers. May he be damned in his mouth, in his breast, in his heart, and in all the viscera of his body. May he be damned in his veins, and in his groin and in his thighs, in his hips, in his knees, in his legs, feet and toe-nails. May he be cursed in all the joints and articulations of his body. From the top of his head to the sole of his foot may there be no soundness in him. May the Son of the living God, with all the glory of His majesty, curse him; and may Heaven with all the powers that move therein rise up against him. So let it be. Amen."

What language with which to polute human life! What words could betray a more brutal, satanic and vengeful disposition? No surprise, therefore, should be felt when learning that Roman Catholic theologians teach that Popes, as well as laymen, have to be fitted for heaven by passing through the terrible fires of Purgatory.

But in spite of this heartless curse of the Pope, Italy, under the ex-communicated King, rose from being a cipher among the nations, to being a power of recognized importance in the councils of Europe.

Why, therefore, should any American stand in awe of the curses of Rome or crave her blessing? Her priests, bishops, arch-bishops, cardinals, and popes, are, at best, only fallible men, and have no more power or authority to curse, or to bless, than has any one else, and, as is well known to the historical student, the lives of some of the Popes have been scandalous beyond expression. See *History of the Popes, by Louis Mare de Cormen;* also Draper's *Intellectual Development of Europe,* Chapter on "Lives of the Popes."

Fear of a face of clay, since God is in the heavens and on His throne—that is treason. A stanza from Kipling's *Ulster,* is to the point:

"We know what is prepared
On every peaceful home;
We know hell is declared
For such as serve not Rome.
The terror, threats and dread,
In market, hearth and field,
We know. When all is said,
We perish if we yield."—*L. T. T.*

* * *

INFIDELITY AND IMPERIALISM

The denial of the divinity of Christ brings down a fearful doom upon the soul. The individual or nation that closes mind and heart against belief in Christ's divinity will find itself rejected of God and despised of men. For a generation past Germany, through its universities and colleges, and through the literature of its destructive higher criticism, has denied that Christ is the Son of God and has endeavored to break down faith in His divinity. It is this fact, perhaps, more than any other, that has driven Germany to the desperate position which she now occupies of defying all moral law and setting up a selfish standard of domination by might.—*Christian Observer.*

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